M 1678

San Francisco - Group I

Thursday, September 25, 1969

[redacted]

Must Remain in
Transcription Room

Mr. Nyland: I'm glad to see all of you, Group I, probably closer to me than any other group in San Francisco - because the nucleus I don't really count, they are part of this but they have special obligations. In group I we talk about variety of things not only Work, but also the question of relation of Work to life, and the question of relationship between each other, and the function of the membership in a group - and the strength of a group as a whole - also towards the outside world - the question of helping other groups like II or like III - that would come from the members of group I - the help of groups outside of San Francisco - like Berkeley - like Palo Alto - maybe - like whatever other groups there may be. It is always the responsibility of group I.

For group I you have to have a feeding group - which is group II and for group II you have to have a feeding group which is group III. This is the way Work in general is related to each other - this is the way Work can be maintained. Because you have to look at this as a possibility of growth. The Land functions in there as a certain necessity for many people. It's also necessary to understand that Work requires at times sacrifice - sometime ago I talked in New York about devotion - about being committed. Group I I consider a group of committed people - so that then when certain things have to be done - we have the habit in Warwick always to do what we can among ourselves - with the material and knowledge that is available. If something breaks down members of the group as a whole, if they can will start to work on it. If a car is broken down we don't go to a garage - we try to find out what we can do as knowledge which is available. If electronic machinery and the recorder we are dependent on people who know perhaps a little bit - but at least they try before they send anything

out to the outside world. In groups we make outside world from the group. The whole purpose of what we now call Chardavoyne Barn activities is based on that kind of a principle.

I think I stayed away a little too long. I think I should have come sooner. It couldn't be done, because things at the Barn made it necessary, and I cannot divide myself as yet - but I think that certain things have slipped in - that something is needed. Something that has to be understood - what is needed - so that it can give a little more solidarity - a basis on which we can continue to Work, also constantly having in mind that Work should be maintained. Also, that you know that I will not always be here - so that then responsibilities already during the time I'm still here will have to be ~~awarded~~ divided and taken. Sometimes I count on it, because I wish you to continue. It's sometimes difficult to pinpoint it - to know what is needed at the proper time. I think you loose, every once in a while a certain form of enthusiasm - and sometimes you forget even principle. Whatever it is that each person must do for himself and for the group depends of course on his own state - and to the extent that that state is really alive and understood, to that extent he will be willing to help. For instance Palo Alto never should have been left the way it was left. It was quite wrong. It was at a time a good group you had difficulties and people didn't stay there and moved away - and that of course can always happen - but it should have already been supported quite some time ago by group I, and several people should have gone down and overbridged the difficulties when Don and Jean had to leave and go somewhere else - that is in the nature of the case, it happens all the time, because people are not bound to a particular place but then when you leave you have to have someone to take your

place - and preparation has to be made for that - and in this case, it wasn't. Berkeley does not get enough support from here. You are not working together for a common aim. Saturday at the Land is really very stupid when there's just one or two - several of you have moved to the country - what for? To be in the country ? Or to be in the neighborhood of the Land? And what are you going to give to the Land? Saturday and Sunday in New York in warwick, well of course we have a little bit more influx of people and many more people probably have moved to the country. And it may be that I sometimes am a little bit more of an attraction, but we have 60 or 70 on Saturday, over 100 usually on Sunday. They come, because they see the necessity of maintaining something. You have problems at the Land - they are not solved not sufficiently soon. You wait, you procrastinate, you talk too much. I'll be here 2 weeks as I said the beginning of the movements class it will be a concentrated effort. I will not spare myself - I will work with you. I do believe that it is necessary that I come back soon - and then maybe stay a little longer. Because there are problems that have to be settled and probably it is necessary that I take the responsibility and set things up, but I cannot settle them when I am only here a few weeks. Then of course it is left to all of you and if you don't agree with me - I'm not going to make any changes. The caliber of people who come to the Land - the people who come to group II - and perhaps group I, group III - It is always this kinds of questions - that we, trying to do something in the midst of certain conditions of ordinary, are of course looked upon by ordinary life in a certain way. And that is the same on the west Coast as in the East Coast. It may be that Warwick sometimes is a little conservative - and that perhaps here it is a little easier -

and the problem for us of what I call the hippies is a problem - as much as it is to us as it is here. Why am I so against long hair? I've explained it a few times in New York and also at the Barn - long hair and seriousness about work usually does not go together. Long hair is in order to distinguish oneself a little bit, to express rebellion and that of course as rebellion and as it is expressed, is only correct when you have something that can be substituted that you can offer as a remedy - but if it is only a negative quality of not liking certain conditions - and in general the stigma on hippies is that they are lazy and of course that there is drug influence and free this and free that. Whatever that problem is that you have to face and you have to face it, you are facing it now at the land, you're facing it in the impression you make in Sebastopol or Freestone or whatever the name of the places where you are - you have to have representative people - you have to make sure that no one is going to mistaken you for so-called commies - or commune or whatever else they use now as names - for such people. Why am I so dead against it? Because it does not go together. A person who is interested in Work is interested not primarily in his appearance. He's interested in what is the condition of his inner life. He has to find out what is necessary for growth of inner. He's not interested in looking beautiful and putting on powder and all the rest - or appearing sometimes as if he were a girl and a girl as if he was a man - she is a man. One has an accent in this kind of Work - and the accent is not primarily on the outside world - it is the usage of outside life for the purpose of building something - and when we talk - when we talk about committment - it is a building of something that is far superior than the outside world ever will be able to give you.

This I would call a soul. It is separate. Soul. As an idea even - you might say, it is alone, but it is based on that what you are - and when you pay too much attention to that what you think is necessary to show your disdain or perhaps even your heroism that you feel that you can do without the world, etc. etc; With sandals and all the rest - you know the description. So for that reason we have a rule at the Barn - and anyone who really violates it we send home. It sounds really strange sometimes, because why should I object to the appearance and maybe within there is a beautiful heart - usually I cannot see it and of course it can happen and there is no question that sometimes people with long hair and even with dirty faces and may have a heart of gold - but you see I don't want to cater to such - because there is another particular problem that is the general impression and when we are dependent on the outside world - like each person is dependent on his own life in the outside world - for giving him food so that it can be observed as what he is in his behavior forms. We as a group are dependent on the outside world to be able to see what is taking place as we behave in the outside world as a group and then the judgment or whatever there is as gossip which will go around and which will produce harm at times and without any doubt will create prejudices. The least ammount of that is the best for us. So there are two reasons - one is that I don't believe in hippies in general. I don't - because I have met very few - perhaps I'm very limited in having met them - but for me they are much too superficial - and then I say in general. And the second is the group as a whole has a certain standing and they ought to know and gradually I believe you have to weed them out, you must not allow them. You remember we had a talk once at the Land and you remember I objected to them

and then it was good and we made selection of those who could come to the Land and it was also judged by their appearance, it has crept in again - it's not right. I don't want them - not when I'm here.

Regarding Work - I have a certain standing not only the question of honesty, but a question of general behavior in relation to God. For me work is a religion because it has to do with how I behave - and what I consider for myself becoming. And when I have in mind an aim to become a man and then everything that I do has to be in agreement with that kind of an aim - otherwise I just talk and I'm a hypocrite if I don't live up to it. I think this you have to feel much more - because at the present time there is still too much of that kind of superficiality which you allow because you're afraid if you honestly believe in something that is truth for you you can say it and you can show in whatever you wish that that is a principle that's involved. Coherence - appearance of this place. It's allright - it's very good. Attention is paid. The Land I will go up. I will look at it. I'm very happy about the house. It will be inviting to me. It will make me come back because you have done that so I am under obligation towards you and of course I will come then as much as I can. It doesn't matter if there are certain demands - I don't care as long as I can do it. I will work for Work sake and then of course I expect you will understand why I will want it - because it's not for myself and it's not even for the glory of Gurdjieff - it's for the development of a man in this life so that he really can grow up and he really can understand the meaning of his life when he tries to find it so that then he has strength to live in accordance with it - and the strength of his convictions should become known to some so that those who are a little bit wishy-washy are re-affirmed - and then by example

they also wish to imitate in some way or other to the extent of their ability - and you have to look at yourself with the expenditure of your time and your energy and again and again ask the question what for? For your own lovely self? And your self-love and vanity - for something that you have as an obligation towards other people - for what belongs to your life to the extent that is necessary for ordinary existence when one one talkes about health of the body and the first rule of objective morality is to make sure the body is really healthy - in lean health you remember not too much and not too little. The same applies to the expenditure of your time - not too much on the outside world and not too little on your inner life. The division - maybe 1% 99% in the beginning - gradually 25% 75% maybe after some time 50% - 50% - maybe even later - a different kind of percentage - This is how you will measure your growth - when you actually consider at the end of the day how did you spend your time - what did you do to think of each other in work - what did you do to help each other - what was it? So and so, Ah yes, that machine it doesn't work - can I help it? Can I do something before we go out and send the damn thing to Los Angeles - what can we do to help copying? What can we do to help transcriptions? You work. I know that, and there is much more than there was before - it is much better than a year ago - and still it is not enough and yet - because for instance in resume on the things you know that we talk about in New York and you get tapes here and so forth and I very seldom hear that you are actually listening to it and even report on them. There was a little time - every once in a while it comes up - but then there was a reference - Yes, I have listened to so and so and that kind of a tape and it was no good because it was inaudible. Nothing was said about what

was in it. Why do you think these meetings are being sent? They're expensive - and they are time consuming - and we allow you to copy to build up a library which of course you can use for studying - but I don't know as yet if you exhaust it enough. I'm not saying it is so tremendously important because these are the meetings of New York. You can have better meetings if you wish - but it is a solidarity.

Some people came to the Barn, they come back here and tell you a little bit about it so that others perhaps are encouraged also to go to the Barn - sure - I come here - also something for general benefit - let's call it. This kind of seriousness of expenditures of your time and your money of course it is difficult - Gurdjieff exhausted us - he called it as you remember shearing sheep. And we were sheep - and maybe sometimes black sheep - also shorn - because they all belong to the herd, but it was necessary to help maintain something at that time so that at the present time it exists. I cannot blame you for not knowing these things - but I do blame you for not being enough interested to find out. What are the difficulties that have been in the way and which already have been raked out of the way - so that there is a little smoother sailing for you - and it puts an obligation on you when you read <u>All and Everything</u> - which is now beautifully printed. it's not that I want to be critical at all, I want to tell you how I honestly feel - and it is not as criticism - it is only to establish and re-establish between you and me a certain aim that we have. Several times I've talked about emotional relationships - particularly here. whatever it is that we will do now - the next couple of weeks - to what extent can we extract and exhaust whatever possibilities might exist so that there is a little bit of growing

together and understanding and responsibility which has been taken which then must be discharged. You just cannot just leave it. As I say, you have to build up first ~~sometimes~~ something and get somebody can take your place - not just let it go. What is the difficulty for us in New York we have the same. We have people who have to answer tapes - they come in - week after week they do their best - as you know Judith, all the time on time - Group II - listening to it from beginning to end with her judgment, opinion, perhaps even criticism a little - but she lives with you - and really why should she? When you don't send a cassette, or a resume or a tape and it's not properly marked - why? What is so difficult why can't you attend to little things - then in the first place they don't get lost and second place that they are of course audible. That you are proud even of making that kind of tape - why spend the money if it is not audible enough - it happens of course - and when the resume comes too late or the result of what you think of a meeting comes too late. All these things take a little time - when I receive them I have to hold them up - because I cannot answer it - or I cannot ask someone to answer it and the next day something else comes that belongs to the same meeting - and they should have it already and I cannot hold it up because it has to be answered as soon as possible if we can in a regular way - so that you do have if necessary and if possible , an answer the following week - or whatever it is that we try to do - but it is sometimes is very difficult. Slip-shod you know. Not really paying attention even a little bit of attendance list or something that is a resume - not even using the ordinary format that that we already have - because you have forgotten or because you do not have a piece of paper - do you keep copies - allright, I won't say more about it.

When I'm here, I'm here for you to work together. If there are questions about Work you must straighten them out so that you have a vocabulary - so that you know what is meant by this and that that there is no mistake - no questions - when you are leader of a group - no questions then that are remaining unanswered - no discussion of your own difficulties in the presence of people you have to teach - whatever it is that you want to say - it has to be based on your experience with a conclusion - it can be sympathetic but you cannot openly say you don't know because those that are new will not have confidence in you - It is difficult to teach - or even to be a leader - it is difficult to have really for oneself the confidence even in speaking - but when you speak - speak from your heart and let your mind help a little bit. Your mind can clarify - but your heart forces it out of you and it becomes valuable for someone who listens - not your words - they don't ammount to very much - because almost anybody can read and they can read All and Everything, but when you present it as something that you have understood - and it has become part of your life, and you then relate that in a certain way - that people feel that whatever you have done that is done in accordance with a conscience - and that you actually have thought and pondered and wished to do the right thing - and to adhere to certain rules - and to find if you possibly could find yourself within yourself. I don't find that as yet in your meetings - some of them are very bad - really, bad level - There are a few they were good - you remember 196 - I used it to send around to some smaller groups so that they can have an example and it was good - then 2 or 3 bad - why? If you had not that kind of a judgment - if you do have you must know what you produce after a meeting. Question of solidarity, question

of simplicity, question of honesty, question of reality - you're trying to find your real self - you're trying to put something on top of that using yourself as a basis and making it grow out into the possibility going forwards ... infinity into space and into time so that it will become loose and free - free from space, and free from time - so that your soul can actually fly away because it has wings. I'm perfectly willing to talk about questions if you have any - I would like to give you a little itinerary of what we will try to do - Tomorrow Friday music here - it is rather a close meeting like Fridays are - every once in a while I allow what I call foreigners to come - but that is really because there are very few groups in New York to talk - and even at the present time music is not in New York any more - so also that is eliminated - and I would like to keep it among ourselves - entre nous, en famille as it were - so there are not too many strange elements and perhaps I sometimes lean too far backwards by allowing someone because I say music maybe for an introduction, maybe it isn't - maybe it should be kept on a good level. Saturday Land - everybody who can come - come - There's a great deal of work to be done - maybe you don't have a Winter approaching like we have - but you have problems approaching that have to be solved - water fundamental for any little group living together - you've got to solve it in some way or other - you cannot just continue carting a little bit of water from someone else up the hill - wate[illegible] at the little spring - have it examined - run it in a tank. See what is the bacterial count - find out what is wrong with it - if it is not suitable. The level of the well has to be dug - can you bring water up, can you pump it up through the well then by gravity let it flow to the camping place - it's not for myself for that house it doesn't matter, I don't care very much about it. But for all of you - and it is work mutually to be

done with intention of doing something together - I will talk about it on Saturday and Sunday - stay over night if you possibly can - There is a house - of course I'll stay there. I hear there is a piano - we'll play music - we'll make it a day - we will talk. We'll have a chance to really exchange - really to do something - in preparation perhaps for the time when I may stay here a little longer - but I'm not going to stay here longer unless you deserve it - there are lots and lots of places where I can go to where there is more, you might say deserving. I wouldn't say really that you don't deserve it but where I can spend the time in a very efficient way you must want me then to come - then when I'm here I will answer to that. So it is both Saturday and Sunday - full days - Work, Work - real work. No maybe - Monday we'll be here - Monday evening meeting, Tuesday evening meeting - Wednesday meeting - do I go to - yes Wednesday do I go Wednesday Yes? O.K., Tuesday here - meeting - maybe a little music - maybe organ - Wednesday Seattle. They're quite welcome - we drive down together - Seattle people coming down you coming up - meeting somewhere - staying together overnight somewhere. Next day through to here - we stop over at the Land if we're early but I don't think - it's a long trip - so maybe Sunday night nothing special - Monday I'll be here - Tuesday I'll be here - Wednesday I'll be here - Thursday I will go back - maybe Santa Fe, Maybe Dallas - maybe Chicago even. I do not know - maybe Santa Cruz in between, if possible - maybe Palo Alto if you can bring 15 or 20 people together - maybe Berkeley I should go there - who knows what I should do - you must tell me - what can we do - what ought to be done. Let's exhaust it - when I will be back, Barry asked when - how do I know - really I don't - I cannot fore-tell because certain things do happen in time, that perhaps upset

certain plans - I hope I can say that of course after some time, but again - how do I know? Movements, today we have Group 1 and then we have other groups I think Tuesday - we should have another group of group 1, because Thursday I won't be here now - Ron arranges it - with the help of a few others on whom he can count - You're not talking enough as yet about such things among yourselves - Ron also procrastinates. It's wrong. You have to tell him, when he doesn't do things that he should do - you have to help him - It is a task, when one undertakes a task it means that you die for it in order to do it - otherwise don't take the task - leave it to someone else, or say I can not do it - that at least is honest - but don't let it go - this is lukewarmness. It must not be - Yes or no - Cold or hot - how else will you build a soul out of something that is this kind of material unconsciousness - how do you think it will ever change - what kind of force is necessary to convert it into something that is more useful - it's difficult to change something that is temporary into a permanent condition. It requires a different kind of a configuration - and you have to figure out how - and you have to know - you have to know how - you have to help each other to tell each other this worked for me - maybe it will work for you. Talk Work on your lips - Work in your behavior. Work in the way you are as an example. Work in the solution of problems you have - you can communicate - problems of education problems of relation of man and wife, problems regarding your father and mother - problems with the people you work with in business- how can you meet them on what kind of a basis you actually hope for yourself that you can - something in you can remain awake when you have to do certain things in ordinary life - how can you prepare, what will you do in the morning? How do you get up in the

morning? What is it that you need? Are you convinced that you need it? And when you need it you must work for it - otherwise it is just a little bit of lip-service saying I need it you become a hypocrite. And simplicity, not too much discussion - not too long - keep to Work, Please keep to Work and try to understand what Work is - and sometimes Work is not at all what you talk about - I will mention names if you like - I've done it before - you have to learn how to criticize each other. Don't stand for it when someone talks too long and talks nonsense - you could talk about beautiful things in ordinary life - of course you can - and it can even become interesting and humorous - but we're talking about how to develop objectivity - it's a different thing from all kinds of subjective forms and as long as you believe that subjectivity if so-called improved and that will give you objectivity, you're alltogether wrong. There is a difference between being awake and asleep. Physical sleep is as different as opening your eyes and starting with your sense organs to receive impressions which you don't get when you're asleep. It's the same thing - when you are semi-awake and you really wake up - you start receiving energy of a certain kind you don't get in ordinary life - and that energy is going to make you grow - that energy is produced by your wish - by your openness emotionally open so that then actually God will see you and actually benevolently give you what you need - when you create "I", "I" starts to demand, "I" wishes to grow - you have to feed it - otherwise don't, don't make it, don't create it - if you cannot say A, don't say B - but if you can say A it is B, C, and the whole gammit until Z. That alphabet is for life. That the way one begins thats the way one ends intellectually - emotionally - you end emotionally - intellectually I don't care where you start -

The end is infinity - the end is endless - the end is when you wish to go when you grow up into infinity, unity with God - all kinds of things you can say - it has to be in your life - you have to know what to do with your life, - you have to also know when to Work and when not to Work - you must learn not to philosophize - you must learn not to be vain glorious - not to love yourself too much to hear yourself talk or to tell things that you believe are so damned important. They may not be important for anyone else - and then when it happens, be honest - Tell someone Shut Up - Why don't you say it - why should you sit through certain things and be bored and afterwards say Ah - well, that was not right - say it then - Just say "I" don't like it the way you say it - that for me is not Work - can't we agree on definitions? Can't we just settle what it is that I understand and you can then tell me - and you can then tell what you think is work and then you can compare what is "I" - what is real objectivity what is the need for that - why can't I by just keep on thinking and thinking thanking God in the end - why can't I become perfect? What is it that prevents me - all these kind of things you can talk about - because you know from your ordinary life what they mean and you also know that when you try to work that there are obstacles in your way. That I think you have to learn - it is not enough as yet - you have to wake up even to get help there is something that this group needs that kind of solidarity not to forget to help each other even not to forget to tell someone and not to be critical. Really to help by not becoming superior - really to wish to help that can profit not in accordance to what you think the other person should be and only if you have knowledge - if you honestly can say - This I know is right - and that your

conscience tells you that, you have a right to say it but you have to be very careful because sometimes you may assume and it may not be so - But when you Work together you can exchange - you can allow it. You can allow a person to talk, to listen. You can help by listening correctly, you can help by listening in such a way that a person will stop - but when you become critical they won't stop - whey you actually wish you can stop a person, by looking at him or making just a little bit of a noise at the right time so that then they start to Wake Up to the fact that they have over talked. Why do I say you must learn? Not only that I believe in it, and that I think it is necessary for the development of a Soul but it goes much deeper. I think that we as human beings are in a terrible state - and I think that something is happening - of course on Earth we know that a little and that this year to some extent even is a year of reckoning and that we experience in many ways that kind of an influence, and sometimes it is extremely difficult to hold on to oneself not to loose even what you have in an aim - and surely sometimes one forgets about one's wish - but exactly for that reason there has to be much more openess in exchange and no hiding and no talking behind each others back and no cliqueishness and no such stupidity as gossip. Things happen you can talk about it - you can say it - that and that happened without being malicious - without enjoying it - and then whenever you want to criticize or you feel that certain things are wrong, offer something in its place that's better, that can be tried - but what is above all activity. Being able to continue oh - yes - being able to continue to do ordinary work in ordinary life to try to see what you can do and do it and not keep on thinking about it too much and don't sit. Sometime ago I misquoted Mullah Nassr

Eddin, but he said "This and this and this is it - don't sit too long where you shouldn't sit". And of course many times we sit much too long. It is far better to hit your head against the wall - at least you will know then there is something alive in you. Contimplation is not for us in the beginning, silence is not for us in the beginning - we talk about it - concentration is in the beginning and if possible with the wish not to wish - freedom from your feeling by means of impartiality first to learn how to become cold - then afterwards to know how to become warm - I said hot. First the principles of consciousness then the totality of conscience - then the accumulation of further consciousness - that is Work - Beginning in small things - of that what is ordinary life that you can manage - what is within your ability your framework - very simple - Early in the morning when there is a good chance to get up a little early and all the rest of the little tasks that you know thousand and thousand of times I've already talked about it - and by this time you should have a task for yourself - one task, a little task each day - and work like that if you possibly can - we can talk about it but it must be Work - it must be honest attempts - but otherwise really I don't want to waste the time, I want to talk about Work, I want to talk about questions, obstacles - things that you do not know how to meet - what to do about them and then to see if you can do something in the line you might say even of Work to the best of your intention and ability - to the best of your understanding - to the best of that what you consider the will of God - that what really belongs to a man - that kind of devotion to find out what it is in his life that prevents him from seeing God in his way - in the way he has to go - in the way he is convinced he must work - in the way he has to

accumulate his knowledge andunderstanding by his own experience - it is difficult sometimes when one sees this and then you would like to warn him because it is not entirely right - and there is a tremendous difficulty can I say it or not? Should I, am I entitled to enter into the life of someone else - the consideration of someone else - to tell them what perhaps the other person shouls know - not knowing you say not seeing should you lift the veil so that knowledge becomes understanding for that person - for that you need your conscience - for that you really have to know and you have to know what is going to be the result and the effect and the consequences and that you remain responsible for the consequences, I would almost say from beginning to end - to the end because I do not know sometimes where the consequences stop - it's like a ripple in the water that extends and extends - gradually and it becomes still again but maybe at a great distance when you throw a stone in the water and the ripples extend perhaps until you reach the shore - in life it's very much like that - one tries sometimes to stop that ripple - and you can't - it has been said sometimes the word has come out one is responsible afterthat - how can you help to correct it - or explain it - or to direct it even if possible - how can you find the time - what is it in your life that you have to solve - talk it - help each other to solve it, help others in between yourselves - talk about Work when you come - a group like this will go home - there is something that has to be there - that has to remain - it's your inner life you talk about - not about just blue sky a little bit. It is something that concerns you - it is life in a different kind of a form - you want to create it - you want to know it's your life - and it is life that has a life quality - it has a permanency of life - it has

eternity written on it. That is the remedy for your life now - because that what you experience as of course not clear anymore and that what you really are, you don't know enough, because what is it - what is it you want? You tell me - and maybe you think about it - so that next time when we meet that you have some questions to find out - like you have questions among yourselves you talk - you tape something - I listen to all of them - I take the time off, because after Boston San Francisco is important to me - I believe of course in the West Coast - I believe in the possibility of much larger expansion than you have at the present - there's much more that could be done - but it can only be done by example - and talking in the right way to the right people - and not to lose your energy and dissipate it - but it requires some concentration - some willingness really some sacrifice at times - sometimes the ability to put up with each other. If your aim is your Work - what do you care if your enemy is interested also - you can be glad that he is - if it is Work - but why lose yourself in criticizing - there is enough to be done - get busy - do it - don't talk about what you don't like - talk about that what you know and what is right for you and what you then you ought to like because it helps you to grow. Talk about your growth, talk about positivity - unfortunately we have to talk many times about the things that are wrong in order to correct them - but try to spend as little time on them as you can - and try to prevent as much as you can that anything of that kind that I simply under general name I call stupidity - happens to be - it should not be in it. Terrible measure sometimes but you can't help - when the storm comes it is not in your control - you cannot help that that is an act of God - we call it. Wherever it comes from, from the rest outside of the

world or even the Earth as itself or from the condition of the Sun shining in a certain way and warming up certain sections and establishing a disequilibrium on Earth which then the Earth wants to justify and equalize against - and there is the storm - to bring about that evenness - the storms in one's life which are caused by ignorance - and something in one has to try to smooth it out - so that tumultuous state of your mind and the chaotic condition of your heart can actually be settled by the crystalization of something that is like a precipice that comes out under certain conditions because it is insoluable in the conditions of unconsciousness - so it must come out - it doesn't belong there anymore and the conditions are then created that it has to crystalize out and take a certain form when there is too much moisture in the air for the temperature - it comes out rain or clouds - but when there is enough heat then the moisture can be absorbed - and it doesn't matter - even then the Sun can shine. These are psychological conditions of a man - how to create at certain times enough heat - so as to absorb that what is negative - so it doesn't have to come out and expressed but simply can be used up and can come a solution in the double sense of the word - it will be dissolved and it will give the answer to a problem - these are problems, thoughts, concepts - you have to think about and consider for yourself when you are quiet and you want to really think and come to a conclusion - and the conclusion regarding each other - what can we do for each other - how can you help - how can you use all kinds of means if you like sometimes quite nonsensical and sometimes perhaps not at all understood - but the intention has to be there - that there is something that you would wish to communicate or even to receive and then you must give and give and give and never mind what you get back -

you will get it back 10,000 fold if you have the right attitude in giving - Giving to the source of God - God will always remember. God is not forgetful because God is omniscient - it means there is no forgetting - there is constantly being - because there is no nonbeing. There is constantly that what remains because there is no negative negation of it - and there is something that exists as being without an opposite - that's why we ask God's blessing - Because in blessing there is no opposite. So we talk tomorrow again - I wish that if there is work to be done here in this place - mainly regarding transcriptions or any kind of systematic work, index work even work on the place itself - Steve, I remember having an impression one Saturday morning was here by himself - there is atmosphere in this place, it's good. We talked about moving or not moving and at the time I said don't move - it has value. It is a center - there is something here that has already been created and that therefore if somehow or other you can afford the time and you can spend sometime here and be here and make yourself useful and do what perhaps has to be done or find out if anything can be done with a little bit of expenditure for materials - whatever it is that you can create - come here if you wish during the day and I'll be here - I will hear you - I also perhaps can talk with you if you wish - you know that - I won't say I come here in order to write Firefly - and to exclude myself from you - I don't really, because I've postponed writing Firefly already for quite sometime - I can continue with it even at the Land sometimes - when I packed my suitcase this morning I said what will I take - supposing I said I will take nothing at all - but just a pair of pajamas - and maybe only one suit which I will wear - and of course I wasn't that simple - but it would have been beautiful - someday I'll surprise you. So

let's make it as simple as we can - but if you can spend your time- as much as you can while I'm here, I can not say it any other way - I cannot say use me, because you can't use me - but you can be present here if you wish - something can take place because there is Work - and Work can be maintained by people who have the proper attitude for it. When you go to bed tonight - will you please sit for five minutes - look at yourself - see how you were today - what events, what happened, where you were, what you did - a little review - as if you have a resume to make - that will have to go in the mail tomorrow to be mailed to God to be sent to heaven to be recorded in the book of your life - before you fall asleep to see the day - like sometimes you see your past and to make up your mind tonight - so that tomorrow your heart will tell you what to do. I hope you can Work - I hope you won't forget - all the things that you have to do - so many sometimes that it is sometimes so terrible to keep on breathing and not to work - I'll see you tomorrow - good night

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